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the abdomen, breast and throat with laurel oil.) *Madrun*, *matrun*, *matica*, *mantrun*, *materica*, *matra*, *madron*, etc., means in general an acute internal pain, colic, flatulence, pleuralgia, a disease of the liver, etc. In Bosnia *matra* is a disease (a swelling?) of the male organ. The other meanings of this group of words include 'womb' and 'hysteria', but whether the association is popular in origin it is difficult to say.

An exorcismal formula runs as follows: 'In the name of Father, Son and Holy Spirit, Amen. I conjure you *Matrun*! Why do you torment the body of the servant of God? And bellow like a bull, leap like a stag, bark like a dog, trumpet like a lion, swim like a fish, creep like a snake, torturing the whole body of God's servant NN. I conjure you...*Matrun*, to go back to your own place and not to molest the body of God's servant NN....'[1]

Even the smallest creatures have souls, it is said, and the animal soul-form which has been remarked above immediately brings to mind the shapes of disease demons, of demonic parasites, and of the separate bodily organs. Both to diseases and to parts of the body, animal names have been given, apparently on the grounds of something more fundamental than likeness of shape. For the type example *mus—musculus*, etc., Serbian produces *miš—mišica*, and a colloquial *krtica* for the hand of a thief,[2] while the disease name 'scro-

[1] Fr. D' All Asta, *Narodna Medicina* (*Hrvatsko Primorje*), Zb. XXVI (*Almanaco Fiumiano*, 1857); cf. Zb. XV, i, p. 158; M. Medić, *Četiri Ljekarule*, Zb. XIV, p. 172; V. Ardalac, *Basme* (*iz Bukovice*), Zb. XVII, p. 362; M. Medić, *op. cit.* Zb. XII; *Tri Ljekarule*, Gl.Z.M. XVI (1904), p. 206. In some written sources and in Western dialects there is a 'male' and 'female' variety of the disease, which may be quite different complaints.

[2] *bik*, *bičić*, the sexual parts of a young ram (*bik*, a bull); *guska*, etc., buttocks; *gušter*, *gušter*, *kušćar*, etc., muscle; *jež*, womb, hedgehog; *kanji*, eyelids (*kanja*, a bird, but the etymology is more probably *kan-* as in *kanuti*, to drip), also an eczema on the eyelids; *kona*, muliebria infantis; *kuna*, *kunica*, *lasa*, muliebria, weasel, Bg. *kunica*, menthula infantis; *konj*, antlers, horse; *kobilica*, breast bone of a fowl, collar bone of a man, the bone under the belly of a fowl, a mare; *kokot*, *petao*, *pivac*, Bg. *kokaška*, etc., menthula, etc.; *knjist*, fingers of the hand; *knjist*, an insect (a more recent usage); *kurica*, vulva; *kuk*, *kukac*, thigh, hip, an insect, the mantis; *kit*, menthula infantis; *kopilo*, fat on the lower part of the abdomen; *mišić*,

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fula' has a Serbian *calque* or parallel *prase*, *svinja* or plural *svinje*, in the double sense of 'pig' and 'scrofulosis'.

In a collection of prescriptions of 1843 a disease is mentioned: '*kratorija*, *kurta*...which is like a dog biting at a man's stomach (*acerbitas*)'. The term is an old one since it is used as an equivalent of gangrene in the twelfth century. In modern Bulgarian: *kərticina*, *kərtica* = scrofula, icterus. The animal cognate is *krt*, *krtica*, etc., a mole.[1] In Orehovsko, in Bulgaria, swellings which are elsewhere called *kərtovi pǫpki* (scrofula?) are cured by making a child who has them urinate on a mole hill (after using a counting-out formula), and by applying the mud to the parts affected.

Some of the homonyms arise from similar characteristics of the disease and the animal. For instance, *mlamosi* (the disease) is brought about when a child is left too long in the sun. The insect *mlamosnica* is yellow in colour. *Žaba* (the disease) appears as boils with black centres on the tongue which resemble a frog's eyes.[2]

muscle, menthula; *miška*, *paci*, vulva, Bg. *pačence*; *mura*, an animal's stomach, rennet; the name of a black animal, dog, goat, horse; *oko*, eye, a kind of snail; *pupak*, umbilicus, belly; *bubac*, stomach of a fowl; *plovak*, womb, placenta (*plovka*, duck, etc.); *ptic*, menthula infantis; *riba*, muscles, buttocks, fish; *ribice*, kidneys, intestines; *zec*, breast bone of an animal, a hare; *žabe*, *žabice*, glands, testicles; *žlezde*, glands, scrofula, O.B. *žolva*, a tortoise, etc. (For a discussion of some of these etymologies, cf. H. Gunter, K.Z. Bd. XLV, p. 43 *passim*; also *Archiv für Slav. Philologie*, XXVII, XXXII, etc.)

[1] Cf. T. Bratić, *Ljekaruša iz* 1843 *godine*, Gl.Z.M. XX (1908); V. Jagić, *Entstehungsgeschichte d. kirchenslawischen Sprachen* (1913), p. 305; cf. *Bolgarska Starina*, I.

[2] E.g. *buba*, gangrene, carcinoma, apoplexy; *bubinjaca*, a boil, etc.; *bubuljice*, acne; *buba*, *zla buba*, a suppuration or inflammation round the nails, a gumboil (an insect is supposed to gnaw the flesh; the pus is its excreta); *buba u glavi*, a disease in young children when the skin turns yellow, dry and translucent, and they frequently touch their heads and are generally sickly (also brain fever); *buba*, an insect, beetle; *badlje*, *balji*, *badljivi*, eczema of scalp and brows, trichiasis, a sty, a tumour, cf. *plamac*, *sklopac*, *jarac*, etc. (also a maggot of some kind); *baga*, disease of a horse—in Stulli's dictionary *bagoče* is *maxillarium nervosum convulsio*, adj. *bagav*, lame, generally of horses (*bagač*, *baguda*, an insect, perhaps from It. *bago*); *crv*, various sores, wounds, etc., a worm, a scalp disease; *gušteri*, diphtheritis, cf. *guteri*, adenoids, etc.; *kušter*, a swelling, sprain,

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Names of the source of the disease, particularly names of supernatural beings, can be used of the disease itself—with what degree of personification it is difficult to decide in every case. In the eastern regions it seems that a number of terms used elsewhere of common diseases, would be defined as evil

a lizard; *lisa*, disease of scalp or beard causing the hair to fall out (also a disease caused by a spirit); *metilj*, disease of the liver, in sheep or cattle; *metiljka*, a cataract, disease of the eye, an insect, moth; *mlamosi*, sunstroke (?), cf. *mlamosnica*, a centipede, a yellow larva; *magarac*, *magarevac*, whooping cough, a donkey; *mravi*, shuddering as in fever, ants; *mačka*, a cold in the nose, cat, cf. *mačić*, typhus, erysipelas, a whitish rash on the face; *mrav*, *pamrav*, 'something in the brain rolls about as though alive', brain fever, cf. *pamrava*, larva of *Gastrophilus equi*, the disease caused by it; *pauk*, syphilis, spider; *nerast*, splenitis, morbus lienis, cf. *nerast*, a young boar; *pesićevo*, *pesice*, a parasite infested wound; *prasići*, a swelling under the ears; *paučina*, herpes, a cobweb; *ospice*, variolae, wasps; *rak*, cancer, an ulcer, a festering wound, etc., crayfish; *ribine*, a swelling, a sprain, a hard knot 'like hardened arteries' which is caused by strain or by chill, rupture, cf. *riba*, a fish; *štene*, a festering wound, a young dog, cf. Bg. *skuli*, boils, eruptions; *stenči*, atheroma; *svinja*, *svinje*, scrofulosis, Bg. *svinja*, a fistula, a swelling; *prase*, scrofulosis, a pig; *srdomasi*, an illness in the head of a young child caused by a worm of the same name; *trud*, ulcer, panaritium, a hornet; *vuk*, gangrene, wolf, cf. Bg. *vulk*, laryngitis; *gagalki*, blisters in the mouth; *gogolj*, a swelling, a diving bird; *guta*, diphtheritis; *guta*, *gutal*, a pigeon, etc.; *gusenica*, a boil or tumour on the legs of cattle, a caterpillar; *guba*, *gubavica*, lepra, a swelling, a toad, also a fungus—*Coccus lecanium*, etc.; *grič*, *griža*, morsus, dysentery, etc., cancer, an open sore, cf. *griža*, *grizica*, *grižlica*, a moth or maggot, a kind of snake, a worm; *grinta*, the same, an ulcer, wound, disease of the scalp, a minute parasite, cf. *grinja*, a moth; *moljac*, a moth, a worm which breeds in the flesh; *jarac*, inflammation of the eyelids, a skin rash, cf. *jaricanje*, white spots or small blisters round the mouth and chin, an infection from cattle, a swelling on the body of cattle; *jašterica*, *gušterica*, a swelling on the tongue or foreleg, especially of cattle, a lizard; *jašterice*, small sores or boils on the side of the tongue; *koza*, *kozice*, variolae, chicken pox, a goat; *krava*, *kravica*, a swelling under the ears, on the arm, a sprain, a cow; *kukac*, panaritium, insect, salamander; *vočić*, inflammation round a bite, an inflamed wound, dim. *vo*, ox; *žaba*, *žabice*, angina, swelling in throat, any swelling, abscess, ulcer, etc., in cattle and sheep a boil on the tongue; *žaba*, frog, Bg. *zvjerinac*, herpes; *žabka*, *žalva*, fistula; *želve*, *žabe* (Slo.), scrofula, an abscess; Bg. *želka*, *želva*, tortoise; *živina*, *zverica*, *zverinac*, *živa rana*, etc., gangrenous sore or wound, cancer, inflammation, Bg. *živina*, *živinica*, *živenica*, syphilis, scrofula, swellings on the body; *živina*, *zver*, etc., animal, wild animal, etc.; *žuluga* (*žutica*, *zlatica*), icterus, a kind of fish.

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spirits. It will also be noted that these names include a number of animal names.[1]

Any attempt to discover a primal relationship between these categories or the initial reason for the adoption of animal names, would, of course, be so much waste of time if the investigation is confined to one linguistic area. In the examples that follow there will be found ample evidence of

[1] The following are names of the various kinds of supernatural beings, any of which may cause disease or harm. The greater number of these words also signify specific diseases. Even *plašnja* and *strava* may mean personal forces or beings. *Smlata*, which is generally nothing more than *Hexenschluss*, and often has ceased to have any connection with witchcraft, also means a witch or *mora*. Note that the names of supernatural beings, of the witch or fairy order, also occur as names of professional magicians and witch doctors (*viljenak, vilovnjak, vještnik, vještica, brodnik, brodnica, vila, vračarica, bajalica, baharica, madžionica*, etc.); i.e. these can be either human beings or supernatural beings. Note that some of them are generally referred to in the plural.

Beštija, brodnica, coprnja (ica), čuma, čumica (pl. *čumice*), *duh, loš duh, zao duh, izdat, izdajnica, jude, kamenice, okameni, okamenica, kuga, krivo oko, karan, karakandžeri, krvopilica, kratelj, skrat, skrata, kosac, kudlak, vukdolak, lisa, lune, leptir, netopir, vampir, lumpir, vampirčići, ljutice, mora, tmora, pomora, muravini, mekarine, mame, mamica* (pl. *mamice*), *mlamusi, matić, medivančići, nastrijelice, nastrelina, namerice, namet, nametnice, nežid, nežit, naprasnik, naprasnica, nahud, nahudnica, hudnici, nažurenice, žura, žuravice, nastrijelina, naletnice, noćnice, noćni osjen (sjen), senka, nečestivi, nečastivi, nečisnjak, nepomenica, ogram, ogramnica, otrovnica, proždreljevica, poganica* (pl. *-e*), *plašnja, uplah, polegać, rusak, rusa, ruse, rusalje, rolke, stuhe, stihiji, sekarine, striga, sekarice, slute, sklopci, strava, stražnice, strijelica, sihir, strelka, ustrijel, šejtan, sotona, saturnica, tentacija, talasam, tenčac, utvar* (pl. *-i, -e*), *vila, samovila, samodiva, vještica, vile otrovnice, vrag, vražići, vražalica, vada, povada, vadine, urok, uročica, uročići, vadika, vražalica, viruške, uljezina, urama, uramnica, vlas, vlasi (ovi), vihor, vihorice, usadi, usov, zmet, zmaj, zduhovi, stuhe*, etc. Note the variations of meaning such as *činilica*, a witch, a charm worker, an evil spirit, a mental disease; *lahus*, a lying-in woman; *lahusi*, spirits that attack her or her child, an illness (also *kokošite lahusi*, a disease of fowls); *babice* is the usual Serbian word for this series, and also means diarrhoea. In Bulgarian we also find *ermenki* (a kind of evil spirit) which can also be equivalent to *urisnice*, spirits which foretell the fortune of a new-born child; *usov*, a sheep disease, as well as a spirit; *ustrel*, a spirit, in particular a spirit which attacks sheep, or the spirit of an unchristened child, a vampire and so on, also a disease without reference to the agency of spirits; *čumice* are the children, *čuma*, plague; *bolehčiči* are disease-spirits collectively. (Šiškov, *Život na Bulgarite v Srednja Rodopa* (Plovdiv, 1886), p. 46.)

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1. The Bulgarian house of the lowlands.

This type of house mostly consists of two wide front spaces and of a prostoon, i.e. vestibule which is open as a rule on both its lateral sides.

One of these spaces has the hearth (ognichte) and is called the kăsta, or more rarely hyza (1), i.e. house. It can hence be concluded that this space originally constituted the entire house. The other space is heated up by a stove and it is called the «soba», which means stove.

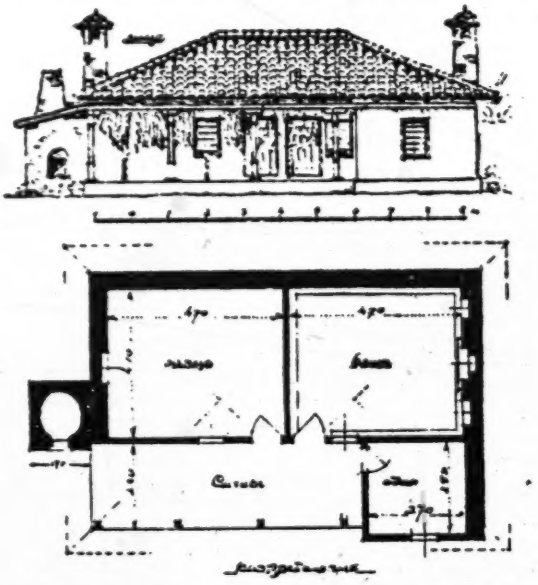

Fig. 33 House at the village Makrolivado (Usúntsovo) in district of Chaskovo (Zlatev, Balgar. kăsta, fig. 91)

The vestibule extending in front of the rooms, takes up either all the front part or only part of it, and is called by the Greek name «prust» (2) or by the Turkish names zardak, or saivan, or sundurma (3).

1) This word originates from the German hûs, Haus. Small and lightly constructed houses are also called by the Bulgars and the Slavs koliba or chalupa, from the Greek word καλύβη. (**L. Niederle,** Manuel de l'antiquité slave, II la civilisation Paris 1926 p.98 note 5).

2) Cf. the «μπρόστι», i.e. the πρόστῳον, of the Greek houses in the Haimos area and the «μπρόστι» or «ἀμπρόστι» of the Roumloukion house near Thessaloniki (**G. Megas** Θρακ. Οἰκήσεις p. 27).

3) According to **Jirecek,** Das Fürstenthum Bulgarien, p. 158, «the Bulgarian houses have always an open vestibule (prust, sundurma) formed by the extention of the roof and supported by wooden poles».

This type of house is as a rule in the middle of a large courtyard, surrounded by a plaited fence; the secondary parts of the housing, such as stable, hay-barn, cereal store, etc. are dispersed into this yard.

In Southern Bulgaria, the Bulgarian farmers' houses do not present any difference from the rural houses of the Greeks, who were established there many centuries ago in the areas of Kavakli and Messimvria, as I have described them in my survey Θρᾳκικαὶ Οἰκήσεις (pp. 27-29 and 43-44), or from the houses of Southern, Eastern and Western Thrace. This is evident from the plans of two houses, one from the village of Macrolivado (Ouzountsovo) of the Chaskovo district (fig. 33) and the other from the Karatoprak village, of the Philippople district (fig. 34).

The first one was built in 1780; it consists of two main rooms, completely separated from each other, and of a portico which originally covered all the frontage of the house. The small room (odaja) on the right hand end of the portico is an addition of recent years. According to Zlatev «the existence of a fire place in both rooms is not normal» (p. 104) «and it is characteristic to note that the hearth in the main room, the kǐsta, has been built on the external wall». In the other room, called here «zantsa», the hearth has derived from repair and it is obvious that the use of the other room was different, namely it was used to stabling the cattle or storing fruits, ect., as it is usual in the rural houses of Southern Thrace(1). On one end of the building, in line with the two rooms, the oven has been built on one end of the portico, which is often seen in other parts of Thrace. Zlatev says that, «the division of space was not changed in bigger houses, possessing more rooms. The additional spaces are placed in line, and the portico is increased by expansion along the entire lengthened frontage of the house(2). When this lengthening is extended too much, and the length has an oppresive influence on the external appearence, the portico is then adapted so that it is extended outwardly from its centre, in the shape af a square, thus very much reminding the shape ot the mountainous house» (Zlatev, p. 104).

The same is noted in the house of the Karatoprak village (built in 1912) which is tripartite and consists of two rooms and a stable, but a part of one of its rooms (of the soba) has been separated and formed a special space which was called, from the Greek language,

1) G. Megas, Θρᾳκικαὶ Οἰκήσεις p. 13.
2) Cf. G. Megas, ibid. figg. 10 and 13.

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killer i.e. cellar. The oven is also called by a Greek name, «fourna» and here it has also been added on one side of the house (fig. 34). Finally the beautiful portico of this house, due, according to Zlatev, to the influence of the more developed mountainous house (1), brings

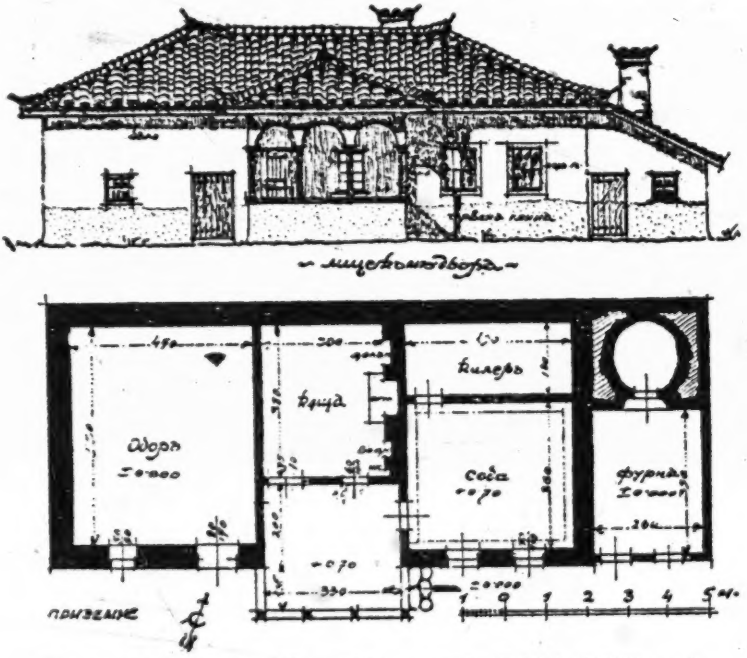

Fig. 34 House in the village of Karatoprak, district of Philippople
(Zlatev, Bălgar. kăsta, fig. 94)

to our memory a similar arrangement of the portico in semi-urban dwellings of Greece (2).

Thus the similarity of the farmer's house in Southern Bulgaria—which is nothing else but the former Northern Thrace, called Eastern

1) «This house» says Zlatev (p. 105), «is fully adapted to the needs and to the economy of a plain's farmer, the monotonous appearance of the pure lowland house; it has taken some elements from the mountainous house, which was more developed, and has influenced it in places where the communications with highland populations rendered this influence possible».

2) See **G. Megas,** Θεσσαλ. Οἰκήσεις p. 67 Plate Λ, 3. Comp. with mountainous houses of Agrapha, ibid. figg. 43 and 45.

G
B
342 of Zeravna (Plate XV 4, 5) one end of the portico is arranged as a
171 balcony (kioschki) slightly projecting and giving a view on the road, with its floor higher by 50-70 cm. from that of the rest of the portico, exactly as in the case of the sofas in the rich Greek houses of Northern Greece (1).

According to the above survey and after the mere examination of plates XIII-XV of the appendix, it is proved, I think, that, if we except the zadrouga-systems 6-8 pl. XIII, the general disposition of space both in one-storied and two-storied Bulgarian houses does not differ from that of the Greek house and especially the North Greek one; it also displays the same consistency and the same evolution from simpler to more complex forms. Exactly as in the external shape and the entire arrangement, the internal arrangement of the space in the Bulgarian house does not differ from the Greek and especially
B
[354 the Northern Greek house. The hearth, in the Bulgarian house, is
352] built in the middle of one of the walls or in one corner of the main room with a chimney that semi-circularly protrudes over it. We also find there our well known shelves high on the walls of the room, wall cupboards (doulapze), little opening (juklouk) and large wooden cupboards (moussandri) on both sides of the hearth; the sofas (menderia) also here extend along the walls and are covered with manifold patterns, rugs and cushions.

B
[352 Facing the hearth there is the pitcher-stand and next to it, in the
252] wall, the cutlery cup-board. Bread is baked in a clay tray down in the hearth, just as in the houses of Agrafa in Thessaly. A low round table is used for eating, exactly as in the Greek rural houses in older times (2).

B
192 C. Jirecek, when describing the interior of the Bulgarian rural
342 house towards the end of the 19th century, also mentions some articles whose names originate from the Greek language: chromel (χειρόμυλος) = a hand-mill for wheat or salt; stomna or stovna (στάμνα) = water pitcher with narrow neck; charkomka (χάλκωμα) = brass-utensil; paploma (πάπλωμα) = bed-cover; sakul (σακκοῦλι) = bag; ikona (εἰκόνα) = an ikon placed in the corner of the room (3).

B
[192] 1) See **G. Megas** Θεσσαλ. Οἰκήσεις, pp. 86, 93, 97, 99.

2) According to Jirecek's note where he describes the Bulgarian urban house «Bulgars use only foreign words for the table. These are the Greek «trapeza», the Rumanian «massa» and the Turkish «sofra».

3) **C. Jirecek,** op. cit. p. 158, K. Myrtilos Apostolides in Ἀρχεῖον Θρᾳκικοῦ Θησαυροῦ vol. 8 p. 102 mentions many names of everyday objects which are orig-

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The only difference lies in the method of heating of the second room. This is not heated as the main room by an open hearth, but by a stove. This is the reason why this room is called soba (i.e. stove). In order to allow the smoke of the stove to escape through the chimney of the hearth, the latter is often built at the party wall and thus it is possible to feed the stove from the side of the hearth (see fig. 44).

B 342 354 C [342] [171]

This system of heating, the combination of hearth and stove, the latter being fed on the side of the hearth, it is generally seen, in the Slav dwellings and is probably due to German influence (1). The arrangement of the space, however, is in the Slav house entirely different from that of the Bulgarian one. With Slavs, and even with the Serbs of Bosnia the stove (Slav. pec) is in the main room, which originally constituted the entire house (called jisba or kuc'a); this stove took the place of the open hearth because of the German and Latin influence (fig. 45 a-b). The ante-room, (pitvor) which originally had no heating, was changed into a kitchen with a hearth (called kuchyna in Czech or kyha in Serb) (2) since the time when the opening of the stove it was moved and opened on the party wall, so that the fuel could be cast from the ante-room; for in front of the mouth of the stove, a base for a hearth was thus created. (Fig. 45 c and 46).

B [171] SL 342 354 [177] se [342] [354]

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inating from the Greek and are to-day used in the written Bulgarian language: gonia (γωνία)=corner; dilavia (λαβίς)=pincer; enghistra (ἄγκιστρον)=hook; kerami (κεραμίδι)=tile etc.

B 192 342

1) The word **isba** which is also used by the Bulgars, and means the house or rather the basement is found in Russian texts of the 10th and 11th centuries as «istuba» and originates from the German word «Stube», meaning a place for baths, equipped with a stove, and generally a warm place (**Niederle,** Manuel 2, 105, **E. Berneker,** Slavisches etymol. Wörterbuch, word istuba (istba, izdba, izba). According to **Niederle,** op. cit. p. 106 Note 3 «Slavs may have even before learned to know the very oven through their immediate relations to the Greeks (Romains) and the Greek towns of Pontos. The construction of the upper floor and other details of the Russian and generally the Slav house are also due to the German and Norman influence». (**Niederle,** ibid. 2, 108).

B [192] SL [177]

2) This changing of the ante-room (antichambre or vestibule according to Niederle) into a «cuisine à foyer» (kitchen with a fire-place) was not performed with all Slav peoples and is not older than the 11th cent. We do not see it with Russians, part of the Poles and Slovaks, who preserved the vestibule as a non-heated room (**Niederle,** ibid. 107 foll). Cf. **R. Meringer,** Das volkstümliche Haus in Bosnien und der Hercegovina in Wissenschaftl. Mitteilungen aus Bosnien VII, 1900 Wien, 248 foll.

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we see here also the open portico in the ground-floor and the external staircase to the upper floor (fig. 48 Plate XVI 1 and 1a, 2); so the similarity of the building shapes of Rodope to that of the rest of Greece is very evident (See Plate XVI, 5. 6; comp. Plate VIIa, 4a, 4b).

B 342
G [342] [171]

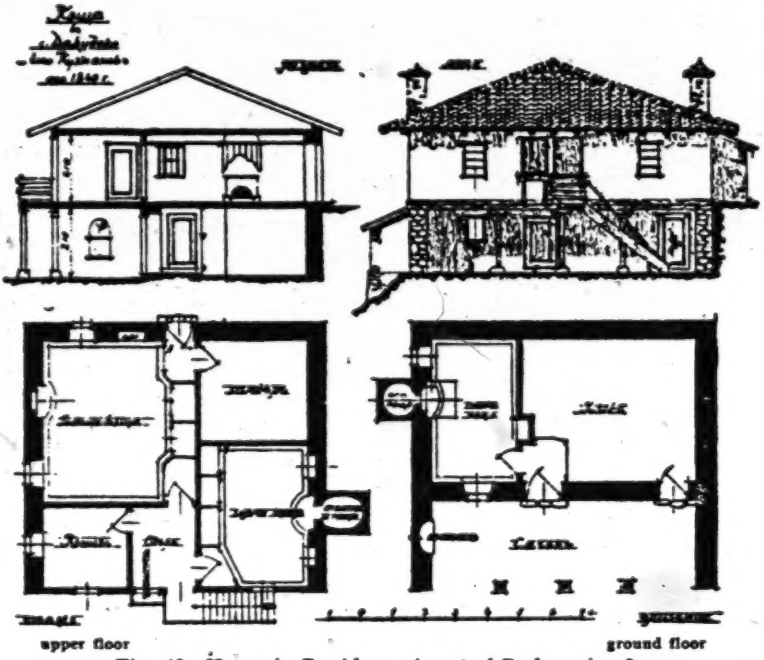

Fig. 48 House in Davidovo of central Rodope, in 1840.
(Zlatev, Bălg. Kăsta, fig. 63).

This may also be said generally for the house of the Orvelo (Bulg. Pirin) district, which, owing to the great use of wood, shows some unimportant variations (1).

3. The Troglodyte Houses.

The troglodyte houses (called by the Bulgars «bourdel» from the Roumanian word «bordeiu») are, by origin and construction, entirely different in shape from those already examined above.

B [192]

1) See Zlatev, Bălgar. kăsta pp. 81-89.

113
● 192

Slovenes EF7
Yugoslavia EF1
Albania EG1
Rumania ED1
Bulgaria EE1 ●

/For the use of special terms associated with the parts of a dwelling or of a non-residential structure, see scattered references in 17: Thurnher, EF6 Serbs file, category 116./